632 621 [243] [285] [463] they specialize in the making of heavy reed mats (səgdis). Economic specialization along ethnic lines is a common characteristic of the area.

632 463 563 Several types of economic specialty have been mentioned for differing groups in the Geidam community. Each of these is found localized in a particular section of a ward, where those who practice that specialty are grouped. Ibos and Yorubas are small tradesmen in their section of the Hausa ward. Butchers are almost all Hausas, and are to be found clustered together in one ward. Bouzous are either water carriers or transporters who use camels, and each group is found localized in its area.

632 463 The people of Koidi make səgdis. Among the Kanuri proper, groups specializing in a single economic activity are also found living [732] together in a single localized neighborhood within one ward. For [283] example, the blind specialize in the making of rope, and live as [621] an organized sub-community in their quarter. They have their [622] own head, called the Kaigama, because he is to the Shehu of the blind, who lives in Maiduguri, as the real Kaigama is to the Shehu of Bornu. Other Kanuri craftsmen can be found localized [281] in particular sections. Tanners and dyers live in specific [285] areas grouped around the tanning pits and the dying vats. Crafts- [323] men who make the fine sitting mat (bəli), potters and well-diggers are localized in their own sections; other types of craftsmen, [441] however, are dispersed through the town. Many of the tradesmen [735] are also found clustered in particular neighborhoods. Beggars are found together, and, as has been noted, the Ajia's kabuna tend to live in one ward.

441 and trade in many commodities. Secondly, the European companies have
452 always dealt in all items of export and import, and have encouraged and
[648] even forced, at times, (through conditional sales) their trade contacts to deal in more than one item.

441 However, the process of specialization is always latently
178 present, requiring only proper stimulation to emerge in the face of the traditional process of organizing relationships in the pattern of an
441 extended Kanuri household. This has happened in the case of a Maiduguri
439 trader, Alhaji Jibrim, who is a partner in a crocodile skin exporting
281 business with a European. The European, whose brothers collect skins in four or five other African countries, feels that with self-government coming shortly to Nigeria, his business interests will best be served in the future if his Nigerian branch has an African partner. Alhaji has a score of tada njima who go to the bush with cash and contact other middlemen who have obtained the crocodile skins from the hunters. The tada njima then bring the skins to Maiduguri, where they are prepared by Alhaji and his European partner for air transport to Paris, London and New York.

441 Few Bornu traders are as specialized as Alhaji Jibrim. The typical trader takes goods and cash from wherever he can and passes these on to the subordinates in his organization, his tada njima, who then trade with local wholesalers or retailers.

441 Intermeshed with Kanuri trade and acting as an export/import
439 filter through which most large scale trade passes in and out of Bornu
563 are the Levantine and European trading establishments.

The Levantines are small business men who understand western commercial techniques and are willing to deal in small quantities to many outlets. Thus a large proportion obtain goods and credit from the